

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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## The Stone That Will Fall From Heaven

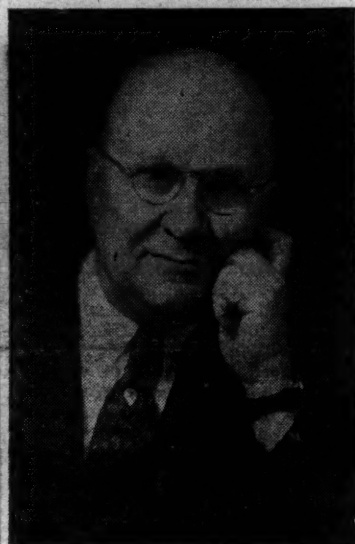
By Rev. H. A. Ironside, D. D., Litt. D.  
Pastor, Moody Memorial Church, Chicago

"Jesus saith unto them, did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder" (Matt. 21: 42-44).

You will remember the context of these verses. Our blessed Lord, who had already foretold His rejection by Israel and prophesied His death and resurrection, related the parable of the householder and the vineyard in the hearing of the Pharisees and the chief priests. It is a parable easily read and understood in the light of the kindred passage in Isaiah 5 and the striking reference in Psalm 80:8. The vineyard is the land of Palestine, and the vine God's earthly people Israel. This vine, brought out of Egypt, had been planted in Jehovah's fruitful hill. He had hedged it round about, digged a winepress in it, built a tower, and let it out to husbandmen, and gone into a far country. All this spoke of His fostering care of Israel, hedged about by His holy law and dowered with the most blessed divinely-given privileges, such as no other people had ever enjoyed both from a national and a spiritual standpoint. Their nurture was en-

trusted to divinely-appointed leaders, both kingly and priestly in character, while He Himself, who had been so marvelously manifested in the beginning of their history, withdrew as it were into the silence. He had gone into the far country, shut away from their view in the heaven of heavens, though still deeply concerned about His people in the earth.

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Dr. H. A. Ironside

## Could Christ Be A Good Man If He Were Not God?

And The Necessity of The Virgin Birth of Christ

By Rev. Matthew Mueller, Pastor, First Baptist Church  
Woodbury, Tennessee

Never in the history of the world has it seemed more necessary to give a clear cut answer to the question "Was Jesus Christ actually God?" The wrong view of Christ will give you the wrong view of salvation. Your view of Christ may cost you the loss of heaven.

Was Jesus Christ Good?

There is little doubt in the minds of most people as to the goodness of Jesus Christ. The more one studies Christ the more His goodness has been impressed upon the whole world.

He stands out alone among men as the only one who was absolutely unselfish. He never refused anyone who came to him. Without money and without price He gave Himself to every suffering and sin sick soul.

He was full of compassion. (Matt. 9:36). He looked at people as sheep having no shepherd. His heart went out in sympathy to the individuals. He saw what sin accomplished, the sorrow, shame and tears. Their sorrows laid so heavily upon His heart that He became a man of sorrows, acquainted with grief, until His face became so marred that there was no beauty in Him to attract men and they hid their faces from Him: (Isaiah 52:14.)

His character, His speech and His daily life were spotless and sinless. He revealed the hypocrisy and false intentions of those who tried to entangle Him until He stands out as a white light against a midnight sky without stars.

He was against religious hypocrisy. In Matthew 23 He shows His righteous judgment against the Pharisees and warns them of their final doom of hell-fire, and eternal woe. On the Cross His character shines the brightest when the blood was surging against His breaking heart He could ask the Father to forgive them.

Was Jesus Christ Actually God?  
His Claims

"He that believeth on me hath everlasting life." (John 6:47). Only God Almighty has eternal life to give. When Christ stated that He would give eternal life to as many as believed on Him, He declared in the loudest terms that He was God.

"I am the way and the truth and the life, no man cometh unto the Father but by Me." (John 14:6.) Christ does not say that you are not admitted to heaven because you are sinful. "All have sinned and come short of the Glory of God." (Rom. 3:23.) It is only unbelief in "the Lamb of God that taketh away the sin of the world" (John 1:29) that will bar the gates of heaven for you. Only God can be the WAY, the TRUTH, and the LIFE.

"I and my Father are ONE" — (John 10:30.)

Here Christ claims that He is ONE with the Father. On another occasion He told Philip (John 14: 9) "He that seeth me, hath seen

the Father." The Jews of His day did not fail to understand that He claimed equality with God the Father for when Christ made the above statement they picked up stones with which to stone Him and exclaimed "Thou being a man, makest thyself God." How could a good man fail to correct such an impression if it were not true?

"Now O Father, Glorify Thou me with the Glory that I had with thee before the world was" — (John 17:5.)

This takes you into the eternities of the past. Only God can speak of the eternities of the past. In as much as Christ claimed to have had this glory in eternity He is claiming nothing less than oneness with God. For 33 years He had laid aside the visible glory of God. (Phil. 2:6-8.) The mystery of the Godhead is that God could take upon Himself the form of a man and be forever "a man in the glory." The only one in the trinity that can or ever will be seen in the eternities to come will be Christ for in Him dwelleth all the fullness of the Godhead bodily (Col. 2:9.)

Christ Forgave Sins

When Christ on one occasion forgave the sins of a man sick of the palsy the Jews were in an uproar. They said only God can do that, and they were right. But this event shows clearly that Christ sought to show them that the Son of Man had power to forgive sins. He also told the sick to take up his bed and walk. He wanted them to know that He was very God. If Jesus Christ was good then he was God. If He is not God then His claims are false and He ceases to be even a good man.

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## Does God Want You To Be A Lodge Member?

By Rev. Rudolph Prange, Pastor, First Lutheran Church  
Little Rock, Arkansas

You are a Christian, are you not?

You love Him who first loved you.

Because you love Jesus, you desire to do His will. You try to avoid everything that might displease Him. In your conduct you do not merely ask, Will I get to heaven if I do so and so? Even though you should have the direct and personal assurance from God that you would get to heaven in spite of some transgression of His will, you would still refrain from that transgression lest you become guilty of offending Him who loved you unto death. As a Christian you wish to do what God wants you to do, not merely because you want to escape hell and inherit heaven, but chiefly because you want to prove your love to Him who first loved you. Or do you feel otherwise?

Have you thought of joining a lodge? Have you perhaps already taken that step? Have you ever thoroughly considered the question whether God is pleased with such a step?

Does God Want You to Be a Lodge Member?

A true Christian will not brush aside that question. He will want to make a study of it in the light of the Bible. May God bless your study of that question! May He lead you to see His will in the matter! May He move you to do His will! May He give you much

joy in doing it!

Clear the Atmosphere

In studying the question, Does God want you to be a lodge member? make sure that the atmosphere is clear. See to it that other questions, which have no direct bearing on the matter studied, do not get in the way. To be able to see clearly the issue before you, rule out of the discussion at the outset the questions below, which are so often raised when the matter of lodge membership is discussed. Yes, rule them out, for regardless of how they are answered, their answers cannot furnish the answer to the question Does God want you to be a lodge member?

1. The question is not: Does your Church want you to be a lodge member? Does your Church have a right to forbid what God permits or to permit what God forbids? Does the Church's attitude toward lodge membership indicate God's attitude toward it?

2. The question is not: Will your Church tolerate you as a lodge member? Suppose it does; if God is displeased with your lodge membership, have you gained anything by the fact that your Church tolerates you as a member? Suppose your Church will not tolerate you as a lodge member; if God has no fault to find with lodge membership, has your Church's refusal to tolerate you hurt your standing with God?

3. The question is not: Will some other Church tolerate you as a lodge member? Suppose it does; can you run away from God by running to another Church? If God says lodge membership is wrong, does it become right by a change of church affiliation?

4. The question is not: Will your Church some day change its stand (Continued on page two)



Rev. Rudolph Prange

## DR. BOB JONES SAYS:

By Rev. Bob Jones, D. D., LLD.  
President and Founder, Bob Jones College  
Cleveland, Tennessee

Seventy-six large organizations co-operated in an effort to find out what percentage of employees in their business firms were laid off because of a lack of skill. The investigation showed that only 10 per cent of employees lost their positions for lack of skill and that 90 per cent of dismissals were the results of certain character traits. Some of the character traits listed were carelessness, non-cooperation, laziness, dishonesty, lack of initiative, lack of ambition, tardiness, and lack of loyalty. This report is very significant in view of the fact that for a number of years there has been special emphasis upon training young people to make a living. A few years ago when the highways of America were crowded with university graduates and college graduates out of work, the writer, who is the founder of Bob Jones College, found after several surveys that every graduate of the institution held a good position. On inquiry he found that these graduates attributed their success to the effect of some truth which had to do with character-building, which was imparted by the founder of this institution at some chapel

service. The world needs character more than it needs efficiency. The more efficient a man is the more dangerous he is if he hasn't the right kind of character. There is always an open door of opportunity for a man of average common sense if he has character, even though he may be limited in efficiency. The world has been suffering from a bankruptcy of character. This is due largely to the neglect of the fundamental principles of self-control, self-restraint, loyalty to truth and to all moral principles.

Character is what God knows a man is. Reputation is what men think a man is. It is possible to have one kind of character and another kind of reputation. A man may have a good character and a bad reputation. Sometimes men have bad characters and good reputations. The Prodigal Son had a bad character, but he had a character. There was something to him in spite of his dissipation and sin. He got a job when he got out of work. He repented of his wrongdoing. He did not cover up his sins. He came clean when he went home to his father. There

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## Does God Want You To Be A Lodge Member?

(Continued from page one)

on the lodge? Suppose it does; would that induce God to change His stand, assuming of course that the lodge does not change? Would a change in the church's stand have anything to do with the right or wrong of lodge membership?

5. The question is not: Do good people belong to the lodge? Is a wrong thing made right because good people approve it? Cannot even good people be in error at times? Which decides the right or wrong of a matter, what good people think or what God says?

6. The question is not: Can you see anything wrong in lodge membership? Have you ever been mistaken in anything? Have you ever changed your mind? Is there no possibility of your having been mistaken until now with regard to the right or wrong of lodge membership? Suppose you should find that what God says disagrees with what you have thought until now, is not God's verdict final and decisive, regardless of what you may think?

7. The question is not: Do you need the lodge for your business or profession? Are you true to your lodge if you seek membership in it for financial reasons? Must you not declare — at least when you want to join the Masonic Order — that you are "uninfluenced by mercenary motives" (that you are not joining to obtain some financial gain)? Do you want to make that declaration on joining the order and later ignore it? But regardless of that declaration, would the mere fact that lodge membership might bring you financial gain justify you in taking that step if God, for other reasons, should object to it? Does God approve certain steps merely because they seem to assure you of financial gain? Has God promised you financial gain as a reward for being a Christian? Must you not be willing to sustain losses in material things if you would be a Christian? How do you interpret the words of Jesus in Luke 9:23-26: "If any man will come after Me, let him deny himself and take up his cross daily and follow Me. For whosoever will save his life shall lose it; but whosoever will lose his life for My sake, the same shall save it. For what is a man advantaged if he gain the whole world and lose himself or be cast away? For whosoever shall be ashamed of Me and of My words, of him shall the Son of Man be ashamed when He shall come in His own glory and in His Father's and of the holy angels"? As a Christian, can you disregard the will of God merely because material gain is involved? Jesus ignored personal gain and comfort when He came into the world to save you. Can you now let material gain or loss determine your conduct?

8. The question is not: Are lodges doing good? Suppose they do; does that settle the matter? You know people who do good things. Do you conclude from this that they never do anything wrong? If a lodge does something that is good and commendable, does this in itself prove that everything it does is good?

9. The question is not: Can you be saved if you are a lodge member? The one malefactor on the cross was saved. Do you conclude

from this that everything in his life was God-pleasing? Should you stop when you have asked, Can I be saved if I am a lodge member? Should you not go on to another question, equally important: Can I please God if I am a lodge member?

Keep the atmosphere clear. Ignore other questions for the present. Stick to the one vital question until you have found the correct answer from the Bible: Does God want you to be a lodge member?

Does God Care What Religious Teachings You Promote or Approve?

How has God expressed Himself with respect to promoters of a religion that conflicts with the Bible? "Behold, I am against the prophets, saith the Lord, that use their tongues and say, He saith. Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them and cause My people to err by their lies," Jer. 23: 31, 32. "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed," Gal. 1:8.

How does God want you to act toward promoters of a religion that conflicts with the Bible? "Beware of false prophets," Matt. 7: 15. "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them," Rom. 16: 17. "Be ye not unequally yoked together with unbelievers. . . Come out from among them, and be ye separate, saith the Lord," 2 Cor. 6: 14-17. "Have no fellowship with the unfruitful works of darkness, but rather reprove them," Eph. 5: 11. "We command you, brethren, in the name of our Lord Jesus Christ that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which he received of us. . . If any man obey not our word by this epistle, note that man and have no company with him that he may be ashamed," 2 Thess. 3: 6, 14. "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God-speed; for he that biddeth him God-speed is partaker of his evil deeds," 2 John 9-11. Does God care which religious teachings you promote or approve?

Speaking of lodge membership, how does Masonry, for example, in its rituals and other official literature, express itself regarding religious teachings that conflict with the Bible? A Mason whose desire it was to enlighten the writer of this tract on the principles of Freemasonry brought to the writer a volume entitled *A New and Revised Edition, an Encyclopedia of Freemasonry and Its Kindred Sciences*, by Albert G. Mackey, M. D., 33. Published by the Masonic History Company, Chicago, New York, London, 1921. The Masonic friend who brought the volume of Mackey's *Encyclopedia* remarked, "Now, this is authentic." With that comment agrees what the *Missouri Freemason*, September 3, 1927, page 11, says concerning Mackey: "That distinguished Masonic jurist, Albert G. Mackey."

From Mackey's *Encyclopedia* is quoted the following, under "Bible":

"The Bible is used among Masons as a symbol of the will of God, however it may be expressed. And therefore, whatever to any people expresses that will may be used as a substitute for the Bible in a Masonic lodge. Thus, in a lodge consisting entirely of Jews, the Old Testament alone may be placed upon the altar, and Turkish Masons make use of the Koran. Whether it be the Gospels to the Christian, the Pentateuch to the Israelite, the Koran to the Mussulman, or the Vedas to the Brahman, it everywhere Masonically conveys the same idea — that of the symbolism of the divine will revealed to man."

Under "Koran": "In a lodge consisting wholly of Mohammedans the Koran would be esteemed as the Book of the Law and take the place on the altar which is occupied in Christian lodges by the Bible."

Under "Landmarks": "It is a landmark that a 'Book of the Law' shall constitute an indispensable part of the furniture of every lodge. I say advisedly 'Book of the Law' because it is not absolutely required that everywhere the Old and New Testaments shall be used. The 'Book of the Law' is that volume which, by the religion of the country, is believed to contain the revealed will of the Grand Architect of the Universe. Hence in all lodges in Christian countries the 'Book of the Law' is composed of the Old and New Testaments, in a country where Judaism was the prevailing faith, the Old Testament alone would be sufficient, and this tract on the principles of in Mohammedan countries and among Mohammedan Masons the Koran might be substituted."

Under "Scriptures, Belief in the": "Although in Christendom very few Masons deny the divine authority of the Scriptures of the Old and New Testaments, yet to require, as a preliminary initiation, the declaration of such a belief is directly in opposition to the express regulations of the order which demand a belief in God and, by implication, in the immortality of the soul as the only religious tests."

According to the foregoing quotations, what stand does Masonry take over against religious systems that differ from the Bible? Does Masonry oppose them, as the Bible wants you to do? Or does it give to them a standing equal to the religion of the Bible?

Can you take seriously the statements of the Bible calling upon you to oppose and avoid every religion in conflict with it and at the same time support by your membership an organization which officially gives to false religious systems a standing equal to the religion of the Bible? Would you not by your membership in such an organization lend your endorsement and support to false religious systems? Does God want you to do that?

Having compared the quotations of Scripture which I have pointed out a few pages back with the quotations from Masonic literature which followed, what do you think: Does God want you to be a member of the Masonic Order or orders having the same or similar features as indicated in the foregoing?

Does God Care Whether He Is Honored As the Only True God?

The true God is the God of the Bible, the Triune God, Father, Son, and Holy Ghost. Does that true God care whether any one else is honored as God? "Thou shalt have no other gods before Me," Ex. 20: 3. "The Lord, He is God; there is none else beside Him," Deut. 4: 35. "I am the Lord; that is My name; and My glory will I not give to another, neither My praise to graven images" Is. 42: 8. "I am the First, and I am the Last and beside Me there is no God," Is. 44: 6. "What say I, then? That the idol is anything or that which is offered in sacrifice to idols is anything? But I say that the things which the Gentiles sacrifice they sacrifice to devils and not to God; and I would not that ye should have fellowship with devils," I Cor. 10: 19, 20. What do you think, does God care whether you support those who give to false gods the same standing as to the true God?

How does Masonry, in its rituals and other literature, express itself on the identity of God? More quotations from Mackey's *Encyclopedia*.

Under "God": "The religion of Masonry is cosmopolitan, universal; but the required belief in God is not incompatible with this universality; for it is the belief of all peoples. 'Be assured,' says Godfrey Higgins, 'that God is equally present with the pious Hindu in the temple, the Jew in the synagogue, the Mohammedan in the mosque, and the Christian in the church.'"

Under "Religion of Masonry": "The religion of Masonry is not sectarian. It admits men of every creed within its hospitable bosom, rejecting none and approving none for his peculiar faith."

In the "Petition for Degrees," which the applicant for membership is required to sign, the declaration is made that "subscriber" . . . is a firm believer in the one living and true God. That sounds good. But under that designation of God also such persons are admitted to membership as are

known to reject the God of the Bible. Does that mean that in the Masonic Order the term "one living and true God" may be applied to other conceptions of God besides the one in the Bible? Can it mean anything else?

But can you as a Christian support with your membership an organization which officially permits other conceptions of God to be placed on the same level with the one true God, the God of the Bible? Does God, who has told you to "have no other gods," want you to support such an organization by your membership?

Does God Care Whether Jesus Is Honored As True God?

What did Jesus mean when He said (John 5:23): "All men should honor the Son even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him?"

Can the official utterances of Masonry be harmonized with the foregoing statement of Scripture?

Still quoting from Mackey's *Encyclopedia*, under "Cross": "On the revival in 1717, when the ritual was remodified and differed very greatly from that meager one in practice among the medieval Masons, all allusion to the cross was left out because the revivalists laid down the principle that the religion of Speculative Masonry was not sectarian but universal." Does that mean that in official Masonry the cross of Christ is a non-essential feature of religion and can be omitted without doing any real harm to religion? What else can it mean?

Under "Sectarianism": "Masonry repudiates all sectarianism and recognizes the tenets of no sect as preferable to those of any other, requiring in its followers assent only to those dogmas of the universal religion which teach the existence of God and the resurrection to eternal life." Does that mean that to official Masonry a religion without Christ is just as good as the religion with Christ as its center? What other meaning can be intended? Persons known to reject Christ as the Son of God and Saviour of sinners are welcomed into Masonic membership. Does Masonry, which lays so much stress on religion otherwise, regard it as a matter of great importance whether or not you honor Jesus Christ as true God?

Can you consistently honor Christ as the eternal Son of God and at the same time support with your membership an organization which officially treats faith in Christ as a non-essential feature of religion, a feature that may be omitted without injury? Could you support such an organization and at the same time live up to the words of Jesus (Matt. 10:32, 33): "Whosoever therefore shall confess Me before men, Him will I confess also before My Father which is in heaven"? but whosoever shall deny Me before men, him will I also deny before My Father which is in heaven"? Does God want you to be a member of a lodge which sanctions the religion of those who deny to Jesus Christ the honor of being true God?

Does God Care What You Believe Concerning the Way to Heaven?

What does the Bible say about the way to heaven? "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," John 3:16. "Sirs, what must I do to be saved? . . . Believe in the Lord Jesus Christ, and thou shalt be saved," Acts 16:31. "By grace are ye saved, through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast," Eph. 2:8, 9. "Jesus saith unto him, 'I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me,' John 14:6. 'Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved,' Acts 4:12. In the light of the foregoing passages, what do you think, Does the Bible leave room for the possibility of a man's being saved who rejects Jesus Christ as his Saviour? How many ways lead to heaven according to the above Bible statements? Does the Bible leave it open to a man to believe what he wants to in matters of religion, to believe or not believe in Jesus as the Son of God and Saviour of the world, whatever he happens to choose? What has official Masonry to

say regarding the way to heaven?

Does Masonry, in its rituals and other literature, hold out to its members the hope of heaven? The following quotations are again taken from Mackey's *Encyclopedia*.

Under "Acacia": "The sprig of acacia, then, in its most ordinary signification, presents itself to the Master Mason as a symbol of the immortality of the soul, being intended to remind him, by its ever green and unchanging nature, of that better and spiritual part within us, which, as an emanation from the Great Architect of the Universe, can never die. And as this is the most ordinary, the most generally accepted, signification, so also is it the most important; for thus, as the peculiar symbol of immortality, it becomes the most appropriate to an order all of whose teachings are intended to inculcate the great lesson that 'life rises out of the grave.'"

Under "Death": "Masonry, deriving its system of symbolic teachings from these ancient religious associations, presents death to its neophytes as the gate, or entrance, to eternal existence. To teach the doctrine of immortality is the great object of the Third Degree. In its ceremonies we learn that life here is the time of labor and that, working at the construction of a spiritual temple, we are worshipping the Great Architect, for whom we build that temple. But we learn also, that, when that life is ended, it closes only to open upon a newer and higher one, where, in a second temple and a purer lodge, the Mason will find eternal truth."

Under "Definitions of Freemasonry": "The definitions of Freemasonry," says Oliver in his *Historical Landmarks of Freemasonry*, 'have been numerous; but they all unite in declaring it to be a system of morality by the practice of which its members may advance their spiritual interest and mount by the theological ladder from the lodge on earth to the lodge in heaven.'

Under "Future Life": "The belief in that future life it is the object of Freemasonry, as it was of the ancient initiations, to teach."

Under "Master Mason": "As a Master Mason he is taught the last, the most important, and the most necessary of truths, that, having been faithful to all his trusts, he is at last to die and to receive the reward of his fidelity."

Under "Resurrection": "The doctrine of a resurrection to a future and eternal life constitutes an indispensable portion of the religious faith of Masonry. It is not authoritatively inculcated as a point of dogmatic creed, but is impressively taught by the symbolism of the Third Degree." What do you think, does Masonry hold out to its members the hope of heaven?

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### "MILK AND HONEY"

"Brother Rice: 'Just finished your book, "And God Remembered . . ." It has brought me definitely across the Jordan after having sojourned in the wilderness, frequently murmuring, and looking back at the fleshpots in Egypt. The milk and honey are in abundance. Praise God through our Lord and Saviour Jesus Christ.'

"Thanks brother while we await the shout."

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# Could Christ Be A Good Man If He Were Not God?

(Continued from page one)

Many claim that Christ is worthy of the highest place in the human race, that He was the world's greatest teacher, and its best example of all that man should be but they set aside His deity, and Godhead.

A young man came to Christ on one occasion and looking at Christ only as a good man said, "Good Master, what must I do to inherit eternal life?" Christ immediately asked him, "why callest thou me good—one only is good, that is God." He was telling this young man that if he called Him a good man. He must realize that He is God for only God is good. (Matt. 19: 16-17.) A three-fold attempt was made by the young man to get into Heaven. The same errors are made by millions of people today.

1. He tried to get to heaven without Christ—many try to go to heaven by just believing in God as a supreme being—Christ is the way and the truth, no man cometh to the Father but by Him. (John 14:6.)

2. A good life—this young man said he had lived a good life from his youth up, but even the best life is not free of sin. God, as a holy and righteous God, cannot accept any human being for all have sinned. The only one God can accept is Christ (not you) the holy and perfect sacrifice. By faith, offering Him to God as your sacrifice gives you the right to heaven. (Rom. 5:1.)

3. He tried to get to heaven by keeping the 10 commandments. No man can keep the commandments. They demand perfect love toward God and man. If the least of the commandments is broke it makes one guilty of all. (James 2:10.) The young man failed both in regard to God and man, he was wealthy, he would not sell all that he had and give to the poor, and with regard to Christ who told him to follow Him, the way and the life, he turned sorrowfully away. He failed to see that Christ was not only good, but very God.

Only a sacrificial Christ can save a soul. Only a Christ who is God can save a human soul.

With a Christ who is not God, there would be no hope beyond the grave, no resurrection, no reunion, no city 4-square, its street of gold, jasper walls, a city where there is no pain, sorrow, sin or death. The Bible would be a worthless book, the world, as a ship without a rudder.

No, friends, a Christ who is only a good man will never save you. Such a Christ could be of no value to your soul. Such a Christ can't help you here and can't be of any help to you in the hereafter.

If you have not a Christ who is very God, you are hopeless, you are lost, you are facing an endless woe for eternity.

God is interested in His Son, Jesus Christ, and God is interested in the men and women who will accept and believe in that Son of His.

The matter of being a lost or saved person for eternity is wholly a matter as to what you will do with Jesus.

Are you looking at Him as a good man, or as very God and Savior of your soul?

It's not being good, honest, feeling sorrow, or good, that saves your soul; it is in believing on Jesus.

## What Kind of a Christ Saves?

A crucified Christ alone saves, not just an attractive, lovable, Christ but one who shed His Blood to cleanse me from all sins and to justify me before a righteous God who cannot even look upon sin.

The Cross of Christ, and the sacrifice thereon was the real and only purpose of Christ's coming, not merely to make men and women good, and to show them how to live. He could have sent an angel down to let us know about the good, and beautiful.

The Cross is meaningless if Christ is not God. The sacrifice would not have satisfied God nor His just demands against sin. The cry of the forsaken one would have had no essential value, and there would have been no WAY of escape for sinners.

Calvary, the place of the Cross, was the center of agony, that cannot be described. Heaven turned

black, earth shook to its foundations, when the sinless Son of God became sin for us that we might be made the righteous of God in Him. (II Cor. 5:21.)

The sun's rays poured upon His head, the thorns of the crown stabbed Him on every turn of His head, the nails went tearing through those sacred hands, the spike went slowly through his feet until it reached the wood. The tearless eyes, the nerves so sensitive to each sensation, the parched lips, lungs without air, heart literally breaking—to describe what Christ really suffered would ruin language. But men have died by crucifixion before—it was the fact of His deity and agony of His soul that makes His death the perfect sacrifice—the Lamb of God without spot or blemish. God looked down upon Him as very sin, the sins of the whole world were laid on Him and all the billows and waves of God's wrath against sin swept over his soul. He was forsaken of God in order that we who believe on and accept Him may never know that agony of the forsaken one but may through Him know God as a loving heavenly Father.

## The Absolute Necessity of the Virgin Birth of Christ

Perhaps you may have been under the impression that it makes no difference whether Christ was virgin born, or not. Perhaps you do not realize that the Bible itself and Christianity with all its doctrines are based on the fact of the virgin birth of Christ. The shadow of the virgin birth of Christ falls across the first pages of God's Word. In Genesis 3:15 we see that it is the seed of the woman that shall bruise Satan's head, etc.

The woman's seed, without the agency of man and therefore above nature, which is the supernatural. In the birth of Isaac, which symbolically sets forth the virgin birth, Abraham was 100 years old, Sarah, his wife was 90. (Genesis 17:17.) The promised son was born when they were past age, this was supernatural. So Jesus Christ, the promised Son, was supernaturally born by God's power, "And He shall reign over the house of Jacob forever; and of his kingdom there shall be no end. . . . Then said Mary unto the angel, 'How shall this be, seeing I know not a man' . . . and the angel answered and said unto her, 'The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.' (Luke 1:33-35.) We see a direct statement of this truth in Prophecy—in Isaiah 7:14—"Behold a virgin shall conceive and bear a son, etc." This was fulfilled 700 years later in the Lord Jesus Christ as stated later in Matthew 1:23.

The absolute necessity of the virgin birth of Christ is not only foreshadowed in the Old Testament, but is demanded in the New Testament.

Mary was espoused (engaged) to Joseph and he being a just and moral man wanted to put Mary away privately when she was found to be with child and he thought she had sinned and been unfaithful to him. He wanted to save her from the public stoning that the Jewish law demanded. This without a doubt proves that Joseph was not the father of Christ. (Matt. 1: 18-21.)

If Christ were not virgin-born His mother would have a stain upon her character. (Joseph denied he was the father.) It would send her down the ages as one who has broken the wedlock. If Jesus were not supernaturally born He would be a natural born son whose father was unknown and thus an illegitimate child. God's judgment against Christ, if He were an illegitimate child would be terrific. He would have had no right in the congregations of Israel. The Bible is clear as to the length of time the judgment of God was against an illegitimate child, even unto the 10th generation. That is, for three hundred years he nor his descendants should be permitted to enter the assembly of his people, as it was written:

"A bastard shall not enter into

the congregation of Israel, even unto the tenth generation shall he not enter into the congregation of the Lord." (Deut. 23:2.)

There are those who object to the virgin birth on the ground, that it is biological impossibility; that it is impossible for a child to be born without a father and mother. That is correct if you leave God out of the transaction. The virgin birth of Christ was the work of God. That is not the first time that God worked supernaturally.

In the case of Adam, created without Eve, in the case of Eve, created without Adam's help (for he was in a deep sleep) . . . (Genesis 2:21.) In the case of angels, all created separately. Why should one stumble when God created for Himself a supernatural body. The Bible calls the body of Christ "that Holy thing" (neuter gender) in which was deposited the eternal personality of God. That which is eternal needs no birth, therefore Christ was God in the flesh, supernaturally begotten by the Father and conceived by the Holy Ghost, as it is written, "The Holy Ghost shall come upon thee, etc." (Luke 1:35.)

The virgin birth is absolutely essential because if Christ were not virgin born he would have had a sinful father, would have been born in sin and needed a savior for himself.

The virgin birth is absolutely necessary because of Adam's sin, we can not undo the effects of Adam's sin upon the human race. A new head must arise who is free of sin. Christ is that New Head and as the LAST Adam the first fruit of a sinless race. Without the virgin birth of Christ the world would be plunged into the outer darkness of despair, there would be no Saviour, no trinity, no atonement, no sins forgiven, no resurrection, no heaven. Those who believe in it may rejoice in the wonder, the marvelous intellectuality, and indescribable condescension of God Almighty coming to earth to redeem us through His Son.

## What You Must Do To Be Saved

The gospel is good news about a Savior, for the sinner. (Hebrew 9:26; I Peter 2:24; John 19:30.) Without Christ we all are lost sinners. (Romans 3:19-23; Romans 5:12.) He meets your hopeless case with His righteousness in Christ. (Romans 3:22.) All that is left for you to do is to accept Him by faith, now. You are saved the moment you accept Christ, and acknowledge that acceptance to God.

What must I do to be saved? "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." (Acts 16:30-34.) "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Romans 10:9-10.) After that act of obedience and "upon the authority of God's Word" you will be saved forever, and no power in heaven, earth, or hell, can take away what God has given you, namely: salvation from sin. Saved from having to pay the penalty for your sins in the awful underworld of the hereafter.

Besides, you can now have inheritance of all that God is preparing for His own—born into a heavenly family, a joint heir with Christ, a royal priesthood throughout all eternity to abide in His blessed presence. Innocent in His sight here and now, with the peace of mind, soul and body, which His presence brings. This seems too good to be true—but a tremendous fact—that it is a free gift of God! What an outlook, with the added joyous anticipation of meeting Him face to face, with no fear of condemnation. (Romans 8:1.)

Christ paid it all—all to Him we owe. Accept Him by faith and be saved. Will you do it now, dear reader, for the sake of Jesus Christ, and your soul's salvation, and safety? Be sure of heaven and all the glory God has promised. Kneel down where you are, or, lift up your mind and heart before God in prayer and confess to Him that you are a lost sinner (not because you feel lost but because God states in His Word that you are.) (Romans 3:10-12; Romans 3:23.) Tell Him that you are a lost sinner in thoughts, words and deeds. (Romans 3:12; John 3:16.)

Tell God that you here and now accept Jesus Christ as your per-

# Does God Want You to Be A Lodge Member?

(Continued from page two)

You have already seen that Masonry welcomes as members adherents of every shade of religion as long as the existence of a god is acknowledged. It is a matter of record that persons known to reject Jesus Christ as the Son of God and Saviour of the world are welcomed into membership—their rejection of Jesus Christ does not bar them from being Master Masons.

What conclusions must such persons draw when they hear the repeated references to a happy hereafter?

When the Masonic funeral ritual, which is extended to all Masons alike, regardless of whether they believe in Christ or not, states confidently that the deceased person's "spirit basks in the sunlight of eternal day" (quoted from *Masonic Manual of Missouri*), what can the average Mason conclude but that he will go to heaven even if he does not believe in Jesus Christ?

In Masonic ritual and literature the Mason hears and reads again and again that it matters not what he believes in religious matters. Again and again he is encouraged to look forward to a blessed immortality without so much as a hint that by rejecting Jesus Christ as the Son of God and Savior of sinners he will forfeit that blessed immortality. Unquestionably the Mason, by what he hears and reads and sees in his lodge, is encouraged to believe that he will go to heaven whether he believes in the God of the Bible and accepts Jesus Christ as the Son of God and Savior of sinners or not.

Does Masonry perhaps go so far as to hint at something to which its members might cling as giving them assurance of heaven? You be the judge. Still quoting from Mackey's *Encyclopedia*, under "Apron": "By the lambskin the Mason is reminded of that purity of life and rectitude of conduct which is so essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe forever presides."

Under "Master Mason": "As a Master Mason he is taught the last, the most important, and the most necessary of truths, that, having been faithful to all his trusts, he is at last to die and to

(Continued on page four)

sonal Savior, your Substitute and Sacrifice, that you trust Him for Salvation and that you believe His blood was shed to cleanse you from all your sins, that you believe and accept what is written in His Word. "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16.)

## Can You Have Assurance of Salvation?

After having actually accepted Christ as your personal Savior, as explained above and you have settled the salvation question to the best of your knowledge Satan may cause you to doubt it. What should you do if that should be your experience?

## Listen to God's Answer—

"These things have I written unto you (the record of your salvation, through Christ) that believe on the name of the Son of God; that ye may know (not hope, or guess) that ye have eternal life and that ye may believe on the name of the Son of God." (1st Epistle of John 5:13.)

## After You Are Saved—

Win souls for Christ. (Proverbs 11:30.) Witness for Christ (Philippians 2:15.) "And they that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever and ever." (Dan. 12:3.)

If this pamphlet has been the means of your salvation, or has helped you in a spiritual way, won't you be kind enough to pass the good news on by telling others, and by telling me, that I may be encouraged in my work. If you know of someone concerned about his soul who needs further advice, please write me.

Evangelist and Baptist Minister  
MATTHEW MUELLER,  
Woodbury, Tennessee

# Dr. Bob Jones Says:

(Continued from page one)

are many men who are not Christians who have a certain type of strong character. Many of our forefathers were not Christians, but they had character. They laid the foundation of government. They did many things that were wrong. They fought duels when people questioned their honor. Fighting duels was not right, but they believed that they should have honor and that no man should question their honor. The writer is not an old man, but he remembers when if you called a boy a liar, he would fight you. When we were children we would fight and we would do other things we should not do, but we as children had no respect for a liar. Liars and thieves and crooks had no standing in America, even fifty years ago. This nation greatly needs a revival of the old time standards of decency. We have come to bad days when some ministers of the Gospel will stand at a church altar and take a solemn vow to drive away strange and erroneous doctrines contrary to the articles of religion of their denomination and yet some of those same ministers will accept and propagate a system of theology contrary to the articles of religion of their denomination. In view of that sort of example on the part of certain ministers, we are not surprised that many of our young people have no regard for truth and no respect for property rights. We have, therefore, had a wave of juvenile crime in recent years which is a disgrace to our educational philosophy, to the standards of our homes, and to the religious leadership of our land.

EDITOR'S NOTE: Dr. Bob Jones is exactly right. Any preacher who takes holy vows to preach the gospel and be true to the Bible or to a creed and then violates it is a dishonest crook. All modernists who claim to be Christians, who claim to preach the gospel and who take support from Bible-believing Christians are hypocrites—claiming to be what they are not for dishonest motives. A man might be sincerely an infidel, but if he is, he will claim to be an infidel and not claim to be a Christian or a preacher of the gospel; will not claim to be a good Baptist or Methodist or Presbyterian.

Incidentally, Bob Jones College, where the beloved "Dr. Bob" sees that young people have real character drilled into them, is a mighty good place for Christian young people to get their college training, and a mighty good place to be supported by the money of Christian people. Why not write Dr. Bob Jones, Cleveland, Tennessee, for further information?

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## The Stone That Will Fall From Heaven

(Continued from page one)

From time to time He sent His prophets, His own personal representatives, to receive the fruit of the vineyard; that is, to see what there was in Israel that He could delight in—what this vine of the Lord's planting was producing for Himself. But these servants were beaten, stoned, killed, and that at times in the most cruel manner, as when Isaiah was sawn asunder and Zechariah slain between the porch and the altar. Last of all, He sent unto them His Son, our Lord Jesus Christ, saying, "They will reverence my Son," or as another Gospel puts it, "It may be they will reverence Him when they see Him," but alas when He came full of grace and truth they had neither eyes to see, ears to hear, nor hearts to understand, but they cried, "This is the heir; come, let us kill Him and let us seize on his inheritance." And so they caught Him and cast Him out of the vineyard and slew Him. It was a forecast of the treatment they were about to accord to God's beloved Son, but those to whom our Saviour was speaking did not for the moment recognize Him as the heir who was rejected, and so when the Lord put the straight question to them, "When the master of the vineyard cometh, what will he do with those husbandmen?" they condemned themselves, though they realized it not, as they answered, "He will miserably destroy those wicked men, and will let out his vineyard to other husbandmen which will render him the fruits in their seasons." Then with crushing force Jesus turned to their own Scriptures and from three different Old Testament portions He brought out to them their own sin and doom, until at last we read that they perceived that He spake of them, and they would have laid hands on Him on the spot but they feared the people who took Him for a prophet. They did not rest, however, until they saw Him nailed to a Roman cross, thus fulfilling their own part in the parable.

In the 42nd verse our Lord quotes from Psalm 118:22,23. This Psalm is one of those commonly designated "Orphan Psalms," in that it has no heading telling us who the human author might be. It is not necessary to suppose that it was written by David nor during his lifetime. It is the last of the little Hall-El, or, as it is sometimes called, the Egyptian Hall-El, which was sung at the celebration or the Passover, and in all likelihood was on the lips of our Lord and His apostles after the institution of our Lord's Supper, when as we read, "They sang a hymn and went out." The Psalms were not assembled in their present order and number until a much later period than that of David, for we know there are some Post-Exilic Psalms included, particularly among the Psalms of Degrees, beginning with Psalm 120. According to Jewish tradition, Psalm 118 was written about the time of the completion of Solomon's temple and may even have been sung at its dedication.

There is a very striking and beautiful story linked with these verses quoted by our Lord. It is said that they have reference to something that occurred during

the building of the temple. It will be remembered that Solomon was seven years in constructing this glorious sanctuary, and that he had many thousands of workmen who labored six months at a time and then were superseded by others, consequently very few who were in the early relays were engaged upon the building when it was about to be completed. From the book of Kings we learn that the stones for the temple were all hewn and cut to order in the quarry before being sent up to the great platform on the top of Mt. Moriah where the temple stood. There was no tool or hammer used in the building and the great structure went up in silence. In this it marvelously pictured God's present temple, builded of living stones, quarried out from the pits of sin and builded together for an habitation of God in the Spirit.

"View the vast building, see it rise!  
The work how great, the plan how wise!  
Oh, wondrous fabric; power unknown,  
That rears it on the living stone!"

The Jews say that these stones were practically all of the same size and shape but that one stone was sent up which was so different from the rest that they were at a loss what to do with it. It did not seem to fit anywhere. After consultation they decided a mistake had been made, and so they placed it upon rollers and pushed it over to the edge of Mt. Moriah and tumbled it down into the vale below. "But as the time went on the temple was nearing completion the day drew near for the placing of the chief cornerstone. There was nothing suitable on the platform. Word was sent down to the quarrymen to send up this cornerstone, as they were now ready for it, but the answer came back, 'We sent it to you long ago; you must have it upon the temple site.' But a thorough search failed to reveal it. Then an old workman said, 'I remember now there was a stone sent up when we first began to build, but we saw no place for it and we hurled it down into the abyss. Go down below and you will find it.' And so they sent a searching-party and eventually discovered it almost covered up with debris and overgrown with moss. They raised it with great effort to the platform above and found it fitted exactly in the place prepared for it. Thus the rejected stone became the head of the corner. Now our Lord applies all this to Himself. He came unto His own but His own received Him not. They did not realize who He was, and so they fulfilled their own Scriptures in rejecting Him. The Apostle solemnly charged them after the day of Pentecost concerning this, saying: 'Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain.' but, he adds, 'God raised Him from the dead.' And in I Peter 2:4 we read, 'To whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious.' This is indeed the Lord's doing and it is marvelous in our eyes.

I think it is most striking the way the 24th verse of Psalm 118 comes in here, 'This is the day which the Lord hath made; we will rejoice and be glad in it.' It is the resurrection day, the day our Saviour triumphed over death, the day when the rejected stone became the head of the corner, that the Psalmist had in view. Surely this is indeed the Lord's Day referred to in Revelation I, and is not, as some have supposed, that John was caught away in the Spirit unto the Day of the Lord—a supposition which only does violence to the context and which would tend to rob the Christian of the preciousness and the privileges of the first day of the week, the memorial of the resurrection.

In Matthew 21:44 our Lord refers to two other Old Testament passages which speak of this stone and applies both to Himself. In Isaiah 8:14,15, we read, 'And He shall be for a sanctuary, but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken.' And

so He says, "Whosoever shall fall on this stone shall be broken." He is speaking prophetically of Israel. To them He was a stumbling-stone and a rock of offence, and they stumbled over Him and were broken to pieces. He was not at all a Messiah to their tastes. They looked for a mighty warrior, a worldly king who would triumph by human methods, backed by divine power, over all their adversaries. But in place of a great world conqueror,

"He came a little baby thing  
That made a woman cry,"

as George McDonald so strikingly puts it. They could not see in the Babe of Bethlehem the mighty avenger of Israel, long before depicted in Isaiah's ierid phrases and set forth similarly by other prophets. And so they gave Him into the hands of the Gentiles and cried, "Away with Him; crucify Him, crucify Him." When Pilate asked, "Shall I crucify your king?" they sealed their own doom when they exclaimed, "We have no king but Caesar," and then a fearful malediction invoked His blood upon themselves and their children. And so in accordance with Daniel's prophecy, Messiah was cut off and had nothing. But in cutting them off they cut themselves off and the ancient prediction of Moses was fulfilled, their city and temple destroyed, millions slain, and the rest scattered among all the nations of the world. Ask a Jew, "What is the greatest sin your nation can possibly commit?" He will tell you, if he is an orthodox Jew, "It is the sin of idolatry. Because of this sin, God drove our fathers from our land and gave them into the power of the Gentiles for seventy years, and only permitted them to return to Palestine when the demon of idolatry had been cast out." But the Jewish nation has never been idolatrous since the return from Babylon. Why are they not in their land today? What sin did they commit 1900 years ago because of which they have been wanderers among the Gentiles for nearly two millenniums? It was the rejection of Christ. He was the stone of salvation, but they stumbled over Him, and they have been broken to pieces.

But our Lord adds, "On whosoever it shall fall it will grind him to powder." Now the reference is clearly the smiting stone of Daniel 2, the stone that will fall from heaven upon the feet of the image of Gentile power, and will destroy all the kingdoms of the nations, which will be superseded by the kingdom of God filling the whole earth. Observe when our Lord came the first time he was the stumbling-stone, not the stone falling from heaven. It is to His Second Coming the latter passage refers. After the Gentile dominions have run their course, He will come in the days of the last great world-confederacy and will set up a kingdom never to be destroyed. In the image seen by Nebuchadnezzar in the night watches, and also by the prophet Daniel, the head of gold is shown to represent Babylon; the breast and arms of silver set forth the Medo-Persian dominion which destroyed the Babylonians; the body and thighs pictured the Graeco-Macedonian Empire which overturned the Persian; the legs of iron represent the Roman Empire under which our Lord was born as the Virgin's son. Under this Empire He was crucified. It continued in existence for some hundreds of years after His resurrection until destroyed by the barbarians in the 4th and 5th centuries of our era, but this leaves the feet of the image yet to appear. The feet were composed of iron and clay; they represent the last stage of Gentile Government, the iron of imperialism mixed with the miry clay, or brittle pottery, of social democracy. We see this condition prevailing at the present time, but still the stone has not fallen from heaven. The ten toes represent ten kings or dominions which are to appear in the last days and will form a great confederacy, all springing out of the old Roman Empire. When this confederacy is actually formed the people who are then living on the earth may know that the day of the smiting stone is at hand, for Daniel says, "In the days of those kings shall the God of Heaven set up a kingdom which shall never be destroyed." It is then that our Lord will be revealed from heaven in flaming fire, taking vengeance on them that know not God and

## Does God Want You To Be A Lodge Member?

(Continued from page two)

receive the reward of his fidelity."

The following quotations are taken from *The Masonic Manual of Missouri*, vest-pocket edition, 1909: "In age, as Master Masons, we may enjoy the happy reflections consequent to a well-spent life and die in the hope of a glorious immortality." (Page 70.) "Is he shut out in total darkness?" (Referring to a deceased Mason in a funeral ritual; and the answer:) "As he built his moral edifice in beauty, so his beatified spirit basks in the sunlight of eternal day." (Page 97.) "Let us all hasten to secure the passport of an upright life to the glories of a better land." (Page 108.) Can you accept what the Bible says and at the same time endorse such utterances as encourage people to believe that their own good deeds will save them?

As a Christian you know that there is no salvation for one who rejects Christ as the Son of God and Savior of the world. You know that you cannot save yourself by anything you do or try to do; you are saved by grace, by grace alone. You have learned these things from the Bible. Can you believe them and help teach them to others by your membership in a Christian Church and at the same time support by your membership an organization which creates just the opposite impression, that it makes no difference what you believe, that your religion may be God-pleasing even though you do not believe in Jesus Christ? Does God want you to be a member of an organization which promotes such principles? Recall once more those passages in which God has expressed Himself and has given you directions with regard to religious teachings that conflict with the Bible. What do you think, does God want you to be a lodge member, a member of the Masonic Order, or of orders with similar principles?

that obey not the gospel. It is then that the ungodly nations will prove how true were the words of our Lord, "On whomsoever it shall fall it will grind him to powder."

Ere that time comes He has made provision to snatch away His Church from the impending wrath. He will descend from heaven with a shout, we are told, "with the voice of the archangel, and the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we be forever with the Lord." When the stone falls from heaven His saints will shine forth in the same glory with Himself, He will come with all His holy ones to execute judgment on all ungodliness and will establish the long predicted Messianic Kingdom. Then Israel will look upon Him whom they have pierced, and will mourn for Him as one mourneth for his only son, and as one who is in bitterness for his first-born. Then a nation shall be born in a day, and long years of travel and wandering among the Gentiles will be ended and the kingdom established, given to a nation bringing forth the fruits thereof—regenerated Israel.

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As a Christian you are to be a missionary. Your chief mission in life is to do what you can to bring those to faith in Jesus Christ who do not believe in Him as their Saviour. Can you be an effective missionary while supporting with your membership an organization which declares to its members and to the world that it makes no difference whether you accept Jesus as your personal Saviour from sin, that you may be saved even without accepting Jesus? That many are trying to do both, to be consistent Christians and also consistent lodge members, is well-known; but are they not in reality tearing down with one hand what they are building with the other?

Are you puzzled by the fact that ministers endorse the lodge, even are members of it? Should you not rather be puzzled that there are so many who testify against lodge membership? Ask yourself, Which is the easier thing to do, swim with the stream or against it; to approve organizations to which people want to belong or oppose them? Which would be the easier for you if you were a minister? Do you know that Dwight Moody was opposed to lodge membership? Do you know that Dr. R. A. Torrey (disciple of Moody) was opposed to lodge membership? Do you know the Dr. Gray, late president of Moody Bible Institute in Chicago, was opposed to lodge membership and wrote tracts against the lodge? Do you know that many tracts have been written by ministers of various denominations testifying against lodge membership? Do you know that the National Christian Association, with headquarters at 850 W. Madison S., Chicago, Ill., exists for the express purpose of testifying against lodge membership and to that end publishes many tracts in addition to a monthly periodical, the *Christian Cyroscure*? It may be of further interest to know that the writer of this tract is a member of a church denomination which is not affiliated in any way with the National Christian Association. Why should so many persons undertake to testify against lodge membership when they know that they are inviting unpopularity by doing so? Can they have selfish motives? Can they be actuated by anything else than the desire to please God and keep other people from displeasing Him?

Are you still in doubt as to just what God wants you to do in the matter of lodge membership? Is it not evident that by being a lodge member you will displease God? Consider once more the statements of Scripture quoted in this tract and compare them with the quotations from Masonic sources. Consider the fact that so many persons, of many different church denominations, have been moved by the testimony of Scripture and the Holy Spirit, in defiance of unpopularity, to point out the conflict between the principles of certain lodges and the Bible and to warn against lodge membership.

Think it over.

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